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that prices, like wages, should remain as they had been before the pestilence." It is, moreover, difficult to understand how the employers suffered more than the laborers under the statute.

The book is not without traces here and there of careless writing. Thus on page 3 the somewhat startling statement is made that "the dead king had lately shown . . . rare energy". So Isabella, the wife of Edward II., is described (p. 292) as "a woman of strong character . . . with [a] lack of morals and scruples". Other instances might be cited which fall under lapses of taste. It certainly does not do Bruce justice to call him a "clever adventurer" (p. 262), or Owen Tudor, a "traitor" (p. 414).

It is unfortunate that the plans of the editors do not allow more space for foot-notes in this excellent series. It is not only that the author frequently needs the foot-note to justify his position, but to satisfy the reader that he is getting the result of scholarly care and is not being led astray by the vagary of the author or the carelessness of the proof-reader. Note, for example, in the present work the group of dates connected with the series of brilliant exploits of the Scots of the years 1312-1315, where there is considerable divergence from the ordinary dates. So too one should like to know if the author has anything more than the questionable authority of Villani to support his "three small cannon" which Edward "dragged about" with him in his Crécy campaign (p. 364). So also in the light of the somewhat extensive literature upon the Black Death and the widely divergent views of creditable authors, the simple assertion that this dreaded pestilence was the bubonic plague (p. 370) is hardly sufficient. Still more to the point is the account of the battle of Poitiers. Here the author quite justly rejects Froissart and follows le Baker, yet not altogether, since his narrative is also influenced by Chandos Herald, particularly in his efforts to trace the movements of the two armies. But Chandos Herald, as well as Froissart, especially since the publication in 1899 of Denifle's *Désolation des Églises*, has also fallen under disfavor. In a note added to the appendix the author promises to justify his narrative later. It is to be hoped that this may be done, but there are a lot of other statements that one would also like to see justified or at least supported by foot-notes for the guidance of the student.

The book is accompanied by the customary bibliography and also by three useful maps.

BENJAMIN TERRY.

La Foi Religieuse en Italie au Quatorzième Siècle. Par CHARLES DEJOB. (Paris: A. Fontemoing. 1906. Pp. 439.)

THE thesis which Professor Dejob maintains in the book under consideration is that, contrary to the general impression disseminated by writers like Burckhardt and Voigt, the fourteenth century in Italy was one of profound and simple faith, of sincere attachment to pope, clergy, and monastic orders. The critics who have argued from the

corruption of Italian morals in the fifteenth century to the lack of religious faith in the fourteenth have committed a double error, psychological and historical; for they have failed on the one hand to realize that moral corruption is not the effect of incredulity but its cause, and on the other hand they have neglected, under the conviction of their own assumptions, that thorough investigation of the contemporary chronicles which would have proved to them conclusively the conservative spirit prevailing in Italy in the days of Dante, Petrarch, and Boccaccio. Such originality of thought as there was in Italy led rather to the scientific triumphs of Galileo and Vico than to any development of the metaphysical speculation on which free thought is founded.

The author maintains his thesis in a very broad treatment of the social, religious, and literary conditions in Italy in the fourteenth century. He shows how, *a priori*, little interest in heresy could be expected in a society still largely feudal, and wholly medieval in the immediacy of its violences and its attachments; how the life of people from a Visconti to the meanest serf was bound up inseparably with the church—the general clearing-house for all business of state as well as the house of worship for all people. He analyzes the literature of the Babylonian Captivity and finds that M. Deprez was near the truth in maintaining that the French kings were pretty weak jailers in the days of Crécy and Poitiers; even that during the Babylonian Captivity “le véritable prisonnier avait été le monarque français”. He examines the writings of Dante, Petrarch, Boccaccio, Sacchetti, Salutati, and the lesser chroniclers, and finds them on the whole naïve, conservative, and deeply religious. We have as little cause to regard Italy in the fourteenth century as a nation of schismatics or heretics from the occasional satires of Petrarch or Boccaccio as we have to imagine France unbelieving in the days of *Tartuffe*, or Rome “antimilitariste” in the days of the *Miles Gloriosus*.

M. Dejob's book shows a mastery of the literary sources of the fourteenth century in Italy. Whether he has made the most scholarly use of his sources is open to grave doubt. He holds a brief for orthodoxy. While refusing to allow great significance to Petrarch's statement that the loss of good manuscripts has caused more harm than commerce with demons, he attributes universal assent to the praise of the clergy by the chronicler de Mussi, reported by Muratori: “Nisi clerici castis exemplis nos instruerent jugiter ambitioni et deliciis nostris modus non esset.” While a Farinata is no argument for Italy at large, a Saint Catharine of Siena is typical. And, as for the main thesis of the book, that heresy in Italy followed moral corruption, it is hard to see how moral corruption could have gained the momentum necessary to disturb the church unless the faith of Italy had been very much weakened by the skepticism of the latest Hohenstaufens and the sectaries of Joachim and Dolcino.

The author seems to have missed something of the birthright of lucidity of style which we are accustomed to look for in every French

writer. He obscures the point at issue often by an excessive multiplication of instances, reminding us of a catalogue rather than of a chapter. A few misprints mar the pages: "treizième" for *quatorzième* (p. 112); "ester" for *rcster* (p. 162); "Nevel's Cross" for Neville's Cross (p. 167).

D. S. M.

A History of Diplomacy in the International Development of Europe. By DAVID JAYNE HILL, LL.D. Volume II. *The Establishment of Territorial Sovereignty.* (New York and London: Longmans, Green, and Company. 1906. Pp. xxv, 663.)

THE period covered by Dr. Hill's new volume is that from the beginnings of the Hundred Years' War to the Peace of Westphalia—1313-1648. It is a period far richer in diplomatic activity than the medieval centuries which were his earlier theme. "The field", to borrow from his preface his own excellent summary, "is occupied by the conflicts of national states, first for coherence and then for expansion. After they become disengaged from the fetters of feudalism, instead of two great antagonists contending for world supremacy, we behold a group of powerful monarchies struggling with one another for primacy. It is in this contest that Italy, designated as their prey, becomes their political teacher. Germany, France, Spain, and finally England all enter the arena of contention more or less under the influence of the imperial idea. Germany desires to recover its ancient preponderance in Italy; France pivots its international activity upon adventures of expansion; Spain, having obtained possession of Naples, aims at controlling the whole peninsula; and England covets the crown of France. But the Papacy and Venice frustrate for a time all foreign schemes to obtain supremacy in Italy; the system of Italian equilibrium becomes a model for Europe; and, as in the earlier period Italy was rescued from subjection to imperial power by diplomatic combinations, so the national monarchies, after aiming at indefinite expansion and striving to outstrip one another by drawing into their service the forces of their allies, finally adjust themselves to a system of balanced and co-ordinate power based upon the principle of territorial sovereignty."

Through this labyrinth of changing aims and changing systems, of intrigue and double-dealing, Dr. Hill guides us with a sure eye and a firm hand. While he is alive to every advance in the methods of international intercourse—the institution of permanent embassies, the official transmission of despatches, the diplomatic use of secret ciphers, the employment of the modern vernaculars—it is increasingly clear that what interests him most is not diplomacy but international development. To a much larger extent than earlier diplomatic historians—even than Flassan, who found it wise to add to the title of his "*Histoire de la Diplomatie Française*" the explanatory alternative, "*ou de la Politique de la France*"—he has included in his narrative the general history of his period. But, if this somewhat narrows his space for the details of